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OF RELIGION

The American Friend

Old Series
Vol. XLIX No. 23

NOVEMBER 5. 1942

New Series
Vol. XXX No. 23

"Fight the Good Fight"

An Editorial

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The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education—Edited by Percy M. Thomas

For November 15—Things that Spoil Home Life

(Genesis 27:30-35, Matthew 5:31-32, Luke 12:13-15)

THINGS THAT MAR FAMILY LIFE

Any one who reads the story of Jacob and Esau in the book of Genesis realizes at once that all was not well in the home of these two boys. There is evidence of *favoritism* on the part of their parents toward them. There was *lack of agreement* between father and mother as to policies affecting the home. There was *deceit* on the part of the wife toward her husband. There was an absence of almost everything that goes to make a satisfying home life. Just who was to blame for this we cannot be too sure since the account of these lives is all too brief. But these factors that were making for a breakdown of the home of Isaac and Rebekah are very easy to see. A home should be a place of unity, where there is mutual understanding and trust, and where the spirit of helpfulness motivates each member of the household toward every other member. The purpose of this lesson is to discover the things that undermine this ideal. The lesson will have its greatest value for us if we seek to discover what factors today are preventing our homes from being places of real comradeship, where wholesome minds and strong bodies may grow and where Christian attitudes may be developed and maintained. An ideal home is well worth laboring long and patiently to obtain.

THINGS TO THINK ABOUT

We are told parents should be "pals" with their children. Perhaps Esau had learned to hunt when his father took him out on trips with him. Do you suppose that Isaac tried to cultivate comradeship with Jacob as well as with Esau? If so, how do you explain the lack of friendship between Jacob and his father?

Do you suppose that if Isaac's home had been more of a democracy with all members sharing in the discussion of all things affecting the family, instead of being an autocracy with Isaac laying down the law, that it would have worked toward a better home life?

How serious do you feel the matter of favoritism in family life is today? When there is marked favoritism on the part of parents, what is the result in the lives of the children? How can parents and children overcome this tendency?

"Are you endeavoring to make your home a place of friendliness, refreshment and peace, where God becomes more real to all who dwell there and those who visit it?"—An old Quaker Query.

THINGS TO DO

If you do not already have it, send to the Board on Christian Education, 101 South 8th Street, Richmond, Indiana, for a sample copy of the *Penn Illustrated Quarterly*. It has a fine discussion of this and later lessons.

Make a list of the things which you feel make for unhappiness in homes today. (Read the other selections of scripture for the lesson today before doing this.)

CECIL E. HAWORTH.

For November 22—Ways to Strengthen Family Life

(Exodus 2:1-4, Joshua 24:14-15, Ephesians 5:28-31, Ephesians 6:1-4)

WHAT MAKES A HAPPY HOME?

Last Sunday's lesson took up the negative side of home life while today's lesson deals with the positive forces which tend toward a happy home. The various passages of scripture refer to love within the family (Exodus 2:1-4), religion in the home (Joshua 24:14-15), unselfishness between husband and wife (Ephesians 5:28-31), and loving relationships between parents and children (Ephesians 6:1-4). This scripture is all-inclusive enough to allow for great elasticity in treating the lesson.

Probably most Bible School classes would accomplish more if they endeavored to concentrate on some one aspect of the lesson instead of dealing in generalities with all aspects. A class might take up "Religion in the Home," or "The Ideal Husband" (or wife), or "What Makes an Ideal Parent?" The following questions attempt to open these various fields.

THINGS TO THINK ABOUT

Religion in the home: What formal religious exercises do you have in your home: gratitude at meal-time? bed-time stories? bed-side prayers? family worship? special little programs as memorizing of scripture, singing and understanding of hymns and special day emphasis such as Christmas? Is it as easy (and as necessary) to have family worship today as it was a generation ago? What informal opportunities do you find in the ordinary happenings of your home to teach such things as gratitude, service to others, and thoughts of God? In what ways do you think religion helps a home to succeed?

Husbands and wives live together: How would you rate yourself (good, fair or poor) on the following characteristics as they relate to your attitude toward your home partner: loyalty, courtesy, co-operation, appreciation, patience, cheerfulness, allowance for different points of view? Do you think that husbands and wives who are unhappy should live together? Do you make plans *together* for the management of the family's money?

Parents and children: We are told that every life has at least four basic needs: the need for affection, the need for a sense of security, the need for recognition, and the need for adventure. How would you rate your home in supplying these needs? What do you feel are the values and the dangers of teaching your child to obey you? of rewards? of punishment? How far can parents go in guiding their children in their religion? in choosing a vocation? in selecting their friends of both sexes?

THINGS TO DO

If you are a parent or a leader in your Meeting, send to the department of Christian Home Life, 213 Edgedale Drive, High Point, N. C., for the Christian Home Life Packet, which sells for one dollar. This contains the very best general material in the field.

Select some aspect of your home life with which you are now dissatisfied and make a long range plan, with intermediate steps, for improvement.

CECIL E. HAWORTH.

AFTER LONDON YEARLY MEETING

A PRAYER BY A YOUNG FRIEND

Our Father, thank you for bringing us together, and for giving us words to speak, and grace to keep silent, and for showing us what we have learned and how much more we have to learn.

Thank you for opening the way for unity with our elders, and for their wisdom, and for their acceptance of the beginnings of ours.

Thank you for times of corporate light shared irrespective of ages and traditions: and for absence of factions between age and youth.

And now let us, Lord, see our unity in one Society, that we may go on together, all ages contributing to a progress toward the goal of a common endeavor. In the name of Jesus Christ who was young, yet is ageless.—Amen.

The Friend (London).

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

MURRAY S. KENWORTHY
Acting Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. XLIX No. 23 | NOVEMBER 5, 1942 | New Series Vol. XXX No. 23

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

"Fight the Good Fight"

A FEW days ago a group of us stood on the athletic field of one of America's great universities watching twenty-seven hundred R. O. T. C. students demonstrate their military training.

We were in a great setting. In the near background rose the mountains which surround the bowl shaped valley in which the "college" and its resident community is located. All about were trees aflame with autumn colors. Precisely the men paraded, quickly and efficiently they followed commands. What a demonstration—symbol of American patriotism. What a scene to stir the heart.

These were but a few of the seventy-eight thousand being trained by this one institution. Most of them for some form of service in war industries; the ones before us, and others, for active war service. These fine young men, a small fraction of the millions the government is preparing for service in the present world crisis may in a few months meet the casualties of war. Some stationed in lonely, isolated areas—Iceland, Africa, an island of the sea, some to die on distant battle fields or in blasted submarines, some to be maimed for life, in fact so maimed that they will be hidden away from society, some to swell the list of war prisoners, of whom we are told there are now six millions. Some, most we hope, will return to home and new opportunities.

Two days later another group of us stood where hardly a spear of grass could be found because of the poverty of the sandy soil. Before us were the brown barracks once used by the CCC but now occupied by a CPS camp. The general appearance led one to conclude that he had come into a frontier area. The nearest bus line was five miles away, the nearest large town thirteen miles off. A small family cemetery was in sight and down the road we spied a team of oxen. The houses of the community were many of them unpainted. The immediate countryside was as flat as a tabletop. Groves, dense with vines, shrubs and trees, were numerous. Much farm land had been abandoned for lack of drainage. A drainage canal begun by the CCC was now being extended by the CPS. On this drainage project these objectors to war were working.

When one has had, for a period of years, close association with men active in each of these settings, knows something of the hopes and ideals of the homes and communities out of which they have come and now realizes that they have taken diametrically different courses, that they are where they are for different reasons and purposes, he is compelled to do some serious thinking.

These men are not essentially different. In most respects they are much alike. In certain instances they grew up in the same home, or they lived in the same community, went to the same school, were members of the same church and, up to a certain time, reacted to social, religious, political and economic life in much the same way. But now for some reason they have gone their separate ways.

Why these differences? Why are some in the fighting forces, and others in C. P. S. camps as conscientious objectors to all war?

The answer is not to be found in any apparent differing quality of the men; they are equally willing to sacrifice happiness, wealth and self for what has become their accepted goals and the methods by which these goals are to be attained. The most discerning of them realize that:

1. A civilization which has become global in its use of the products of science and invention, has adopted much of the world's art and culture, remains barbarian so long as it continues the use of jungle methods in attempting to adjust the most vital and basic human relationships.

2. A democracy which builds a great empire, exploits the resources and limits the political and social freedom of its subjugated peoples; or within its own borders legalizes methods and institutions which produce social and racial cleavages is due for radical changes either by legislative processes or by revolutionary movements.

3. A christianity which includes the ends of the earth within its fold and yet sanctions or so justifies

the use of the war method that its adherents in every political area feel justified, at times, in fighting and killing fellow christians in other lands is yet a long way from the goal set by Jesus when he prayed that his followers might be one as he and his Father were one.

The differences then lie not in the goals. Both groups seek a better world order, a just and permanent peace. The differences lie rather in the methods by which the goals are to be attained.

Men in the fighting forces, the best of them, are impelled by those high motives which drive the devout to sacrifice all for home and democracy and religion which they believe to be at stake. Men with such motives feel that these institutions must be defended at any cost. These are worth more than misery and suffering, even more than life itself.

And the others—men in the CPS camps and prisons—they too have convictions and conceptions of the value of democracy, and religion and life. They are not idle dreamers but are motivated by stern conceptions of the realities of life. They feel that the war method is an utter failure, that it is a disgrace for modern "Christian Civilization" to sanction it as a method of settling differences of any kind. They believe that Jesus outlined a better way, a way that is basic in every respect and the only way that will bring the race to desired goals. So deep are their convictions that they have resisted the pressure of family and friends, the gibes of society and isolation in lonely areas or of prison walls. Some are now on the Burma Road, or digging in malaria infested marshes, or serving as "guinea pigs" in medical clinics. Some have faced the firing squad (in other lands) and some with whom we were associated years ago died of fever in areas where famine and cholera and typhus and oriental malaria were rampant. The ones we saw the other day are, with others, willing to serve humanity to the limit of their ability and many would like nothing better than reconstruction work in some famine or bomb torn area of this distressed world—if the Government would permit.

Why are some so sure that the war method is right? Why are some just as certain that it is wrong? Why are some so confused that without any definite convictions of their own they follow the popular movement of the moment?

For more than nineteen hundred years the Church has been citing men to the "Prince of Peace" as the great example of worthy living. The Church began as a pacifist institution. For centuries her great leaders have predicted the time when the prophetic vision would in reality be realized and men would see spears turned into pruning hooks and swords into plowshares. In more recent years prominent clergymen who preached peace have like the early Church abandoned pacifism in periods of crisis. Why?

For three hundred years we Friends have been known for our peace testimony. Our efforts for the relief of suffering humanity have made us conspicuous; yet the percentage of our young men who go into the CPS camps is far from what might be expected. Why?

If the pacifist ideal is basically wrong then the race must be doomed to an age long series of recuring wars. If there is a way to peace why haven't we found it? Why has philosophy and science and religion failed to lead us to this desired goal? You who justify this, or any such war, as christian must give us an answer to that ever recurring question why is my country right and the other country wrong? Why am I justified in fighting in this war and my fellow christian of my own denomination in the "enemy country" wrong?

We who are christian pacifists must likewise answer a series of questions. Why have we so definitely failed to convince men of our own faith in the soundness of our cause? Why do prominent clergymen preach peace during intervals between wars and then declare that "Jesus was a peacetime pacifist?" Have we Friends been too afraid to teach and preach our views? Have we, because we believe in the freedom of conscience, been so tolerant that we "have leaned over backwards?"

Certainly the time has come when we who call ourselves Christians must find a solution for this eternal problem of war. There is certainly an answer; or has God shut us up in an eternal darkness? For the present there is confusion, contention, even bitterness. Since Christianity claims Divine guidance it must come to know the mind of God on these issues, and having found it, keep the faith regardless of the consequences. Then and only then will we "Fight the good fight."

Christianity Not Utopian

IT IS not Christianity that is Utopian; it is much of our superficial secular modernism that has been Utopian, saying, in effect: All we need is more science, mastering wider areas of cosmic power, more secular education so that illiteracy will be banished, and more economic prosperity so that our material welfare will be secure; give us more such gains and we shall be saved. Well, here we are, with more scientific powers than our fathers ever dreamed, more secular education than any generation ever possessed, a higher standard of material living than even fifty years ago was imaginable. Here we are, in the most appalling situation the race ever faced, running headlong into something that Christianity has always said: What shall it profit to gain the whole world and lose the soul? Every falling bomb and rumbling tank says that every starving child, failing business, heartbroken home,—they all are preaching Christianity today, if we but understood, as though to say, Accumulate your science, your secular education, your economic prosperity—all that is excellent; it is in Christendom that these things have mainly flourished—but this world is so unescapably a moral order, and everything we human beings gain so inevitably depends for its effect upon the quality of soul that uses it, that nothing can save us without someone who can save us from our sin.

HARRY EMERSON FOSDICK in the *Christian Century* Pulpit.

Up From the Jungle

A Sermon by a Presbyterian Layman

By R. D. Bundy

IT IS with a spirit of thankfulness that I turn to the psalmist David, the singer of praises, and commune with him in these words.

"When I consider the heavens, the work of Thy fingers, the moon and the stars, which Thou hast ordained.

"What is man, that Thou art mindful of him and the son of man that Thou visitest him?

"Thou madest him to have dominion over the works of Thy hands; Thou hast put all things under his feet."

"What is man, that Thou art mindful of him?" was a natural question for David to ask in his humbleness before the Lord. It was just as natural for Job to raise the same question during his miserableness, his own restlessness and desire of death. "What is man that Thou shouldest magnify him?" Job was aware of God's watchfulness and wondered why man was worthy that "Thou shouldest set Thine heart upon him."

THE DOMINION OF MAN

This question not only has arisen during periods of man's humbleness and feelings of unworthiness; it has been asked again and again through all of the ages, because man is curious. He was created to have dominion over the fish of the sea, the fowl of the air, and over every living thing that moveth upon the earth. He differed from all other forms of life in that he was to have dominion. It is possible to have dominion through one of two ways; through greater physical power, or through greater mental capacity.

Man has been able to exert his dominion over all living things through the exercise of his greater intelligence. A chronicle of events since history began will bear out the fact that man has not only maintained dominion over all living things, but he has tried to apply this same principle of dominion to his fellow man. Mr. Hitler has evidently taken Genesis 1-28 literally, where it says, "Subdue the earth."

Scientists have tried to answer the question of what is man by putting him into a laboratory and subjecting him to scientific tests. One fact which seems to have come from this research is that man and environment cannot be separated. He has certain structure which depends entirely upon his heredity and his environment. He is continually reacting to the things around him, adjusting to the situation in which he finds himself, or actually setting up situations to influence the behavior of other living creatures.

INFLUENCE OF MAN'S ENVIRONMENT

It is, therefore, through a study of man's environment that many clues to explain his behavior may be found. According to the account of the creation as given in the first chapter of Genesis, we find that man did not appear until the sixth day. He was the last of God's creations. "And God saw everything that He had created and it was very good." The next day he rested. Man took over and began to change things around.

He came in contact with certain laws of nature. These he had to learn through the method of trial and error. He made many mistakes, some of which gave him no second chance. His problem was one of survival; he must eat; he had to have shelter; and he needed clothing. His ingenuity was put to the test in adjusting to the universal law of nature; the survival of the fittest, the law of the jungle. His struggle for survival has been long and hard. He has made some progress in reshaping his environment. He has learned many things, but in the process he has taken a definite set of characteristics.

If we look at man through the perspective of his environment, it is to observe him reacting to the situations with which he is daily confronted. Such descriptive terms might even be applied as selfish, irritable, destructive, lazy, he hates or loves, gets angry, lives in fear, and fights by fair means or foul to secure advantage for himself, either in position or property. He has various methods of solving his problems, he may have one standard for business and another for religion. He may rule with an iron hand in making his fortune and display quite another personality when giving it away. Sometimes he broods and worries over his problems instead of doing something actively to solve them. He may even project the cause of the difficulty to a real or imaginary object. The drunkard swears that he doesn't want to drink but he is driven to drink by the "devil in him." If one stumbles on the sidewalk, he is more likely to turn around and blame the sidewalk than to admit his own awkwardness. He is prone to make excuses to himself, as well as to others, to ease his injured ego. He rationalizes after he has misbehaved and reasons out apparently sound excuses for the act. He can even justify, in his own mind, the taking of things which do not belong to him. He reaches the heights in his excuses for not attending church regularly.

Job had the reputation of being a most patient man, yet it is doubtful if his portion of this noble trait could compare with that which the average minister must display year after year while hearing the same excuses over and over with possibly some slight variations.

EFFECT OF HUMAN VARIATIONS

The pattern of human behavior may indeed seem complicated when all of its variations are taken into account. These variations, however, only add color to the general pattern and become so insignificant in the total picture as to be only of passing notice. Back of and perpetuating the common design of human behavior is one law of nature with which man has not been able to deal successfully. It is the law of the jungle, survive or perish, with the premium of life or the penalty of death meted out to the fittest or vice versa. Competition on the jungle level for a morsel of food or for a mate is no more ruthless than is competitive action on the intellectual level in reference to the acquisition of power, fortune, position, favor, job, or way of life. An attempt has been made to dignify the process by calling it rugged individualism for the one who comes out on top in the industrial struggle.

Man in his relentless struggle for existence is forced to pit his brain and brawn against the elements. In so doing, does he gain strength and knowledge? Yet the indelible stamp of the jungle can be discerned throughout his pattern of behavior. A stamp which he has been unable to erase even in his highest forms of culture. This is a view of man in relation to the forces which play upon him.

MAN AND HIS BODY

There is also a physical aspect which must not be overlooked, for man is wonderfully made. A sensitive structure whose vibrating energy depends upon the most delicate chemical balance; a structure whose every part must work in harmony and coordination; a structure which is capable of work—hard work, delicate work, tedious work, monotonous work, or skilled and creative work. A structure which withstands

great punishment through lack of proper care; and, lastly, it is a structure which is designed to endure for three score years and ten. It follows the life cycle of all nature, and yet man is more than can be described by the scientist or psychologist or philosopher or physiologist.

MAN ONE OF GOD'S CREATURES

He is the one of God's creatures who looks up and wonders. He wondered what was on the other side of the river and he found a way of crossing over; he saw the distant hill and wondered what lay beyond. Even though wilderness, plain, or mountain met his view, each must be investigated in turn, to discover what lay beyond. Horizons have entranced man through the ages, and each time one was pushed ahead his research was intensified. Then when the last of his worlds were conquered, it is recorded that he cried because there were no more to conquer.

He delved into the earth and he crossed the oceans. He looked into the heavens and in the words of David, "considered the heavens, the moon and the stars and marveled." He unlocked some of nature's secrets and has turned his findings to the easing of burdens as well as to his own destruction. His search has carried him to every corner of the earth and into the heavens, but man has not changed.

WHAT RESEARCH HAS TAUGHT MAN

During an address before the National Convention of Foremen in 1928, I made the following observation.

"Industry has long recognized the value of research relative to its products, the results of which have revolutionized not man, but his world. It has made his old ideas infinitely more dangerous. It has taken away the oxcart and musket and given him instead automobiles and machine guns. It has brought him into close contact with his neighbors and exposed him to all the irritations that arise from such relations.

"But further than this, industrial research has not gone. To man himself it has brought no change. He remains as he was, a creature of passion with the old fire in his eyes, fingering the new implements by which he can express his irritation and self interest in terms of destruction.

"How can he be prevented from 'stripping the gears'? Is there sanity enough in the world to handle the weapons which science is creating? Is there intelligence enough to employ them for the building up of an abundant life for mankind?"

THE LURE OF THE UNKNOWN

What force is back of this restless energy and lure of the unknown? Is it merely the fulfillment of his destiny in the great scheme of life or is it the "image and likeness" reaching out in search of that understanding which will aid in the perfection of that likeness?

This yearning, this search for truth has been present in man since his beginning. It is not a product of civilization, but rather an inherent trait. Primitive people in the farthest corners of the earth have a conception of a supreme being. The history of man is replete with evidences that man not only feels the need of God but actually does need him.

MAN NEEDS GOD

He needs Him in time of sickness, stress, or trouble. He needs His guidance and looks to him for strength to overcome his enemies. He needs comfort and assurance when the grim reaper takes one who is near to him and he needs God when he faces eternity. He needs God to keep him out of trouble, to prevent man destroying himself. Above all, he needs God to live. This is his constant need, not one that happens so infrequently as to require only an occasional call for aid.

He sees evidences of a supreme being in the world about him and recognizes his own weakness in comparison to the forces that play upon him. Yes, man's greatest need is God, a need so strong that he would have created a God if a supreme being had not created man. Why then has he fallen so far short of the goal and the perfection manifest in the Prince of Peace? Is it per chance due to the practice of calling upon God only in emergencies or instances of sore need? Is it due to a feeling of self sufficiency when everything is going well? Is it due to a desire to get something without giving even thanks in return? Is it due to the many conceptions which man has of God that causes conflicts and dissipates the understanding which is so needed? Or is it the inconsistencies of man and the church which dilutes his religious fervor?

THIS IS NOT GOD'S WAR

Within the past week a news item came over the radio announcing the action which a group of clergymen had taken in solemn convention. These leaders of churches reached the very important decision that "This is God's war." This bit of rationalization for the churches' failure to prevent such a catastrophy must have caused the forces of darkness to look up and smile. Again the question comes back, "What is man that Thou art mindful of him and the son of man that Thou visited him?"

This is not God's war, but rather is it man's war—a regular jungle pattern of fight to the death. It is an expression in the most violent form of man's greed, his selfishness, and intolerance, with revenge, bigotry, and ignorance unloosed through uncanny cunning.

Hitler and all he stands for is nothing more than a symbol of all these traits. He is a composite picture of man and is possible only because he feeds and draws strength from these same traits in man.

No, this is not God's war and I cannot concur in the decision of those clergymen because I do not conceive the church as a recruiting ground or a source of propaganda to incite men to war.

These gentlemen could well have given their time to meditation and consideration of the question, wherein have the churches failed after 1900 years to prevent such a catastrophy? It is not a question of the church withdrawing from the reality of war, but rather one of facing the stark facts that it is in a warring world. Its place of service is to administer help and comfort to those who are caught in this maelstrom of hate; its opportunity to fulfill its purpose is great, to serve as a light, a guide, and an example to erring man. Christ's life is that example, His mission on earth was to conquer sin and death that man might live.

IF CHRIST WERE LIFTED UP

Christ said, "If I be lifted up, I will draw all men unto me." In this world of carnage and darkness, the contrast is great. Why not, Mr. Clergyman, direct your energies, your thoughts, and your prayers to the lifting up of Christ in this dark hour instead of proclaiming "this is God's war"?

Wherein has the church failed to lift man up from the jungle and its ways, should swell the cry of supplication from every pulpit on earth until God in his wisdom bestows upon man the vision and realism of "Peace on Earth, Good Will Toward Men."

Strong Men

In all the warring nations, savage voices are advocating the need for strong men—men who are ruthlessly unchristian. But the voice of Jesus and the voices of the saints, who understood and who understand Him, advocate the need for strong men—men who are thoroughly Christian. It is a great sorrow to all who seek to follow Christ, that so many people accept the unchristian definition of strength. It is a source of great joy that so many know, as did Paul, that in meekness, in love, in right-

eousness, in the spirit of peacemaking lies the only real strength of which men have knowledge.

The obsession of people in our time with material power and machinery is extreme. In the name of gadgets, industrial scientists are justifying this present war. Both world wars and the period between them have so overemphasized the might of steel, aluminum, gasoline, and electricity, that talented men are actually rejoicing that we are engaged in war. Technological advance in the realm of things is valued more highly than are persons and more highly than advance in the spirit of the beatitudes.

When human eyes are so dazzled with the light of the Mazda lamp, the flash of explosives and the glow of radio tubes that the Divine Light which burns in every human breast goes unnoticed, it is time to memorize the Sermon on the Mount. When men cut themselves off from God, who sustains them, and submerge themselves in the bottom half of the ocean of darkness, it is time to repent, to seek after one thing only, which is the Living Presence. In the small Friends' Meetings for Worship, this Living Presence may be found even today, and waiting on God for the renewing of real strength may be as rewarding as it was to those seekers who wrote the Psalms.

The basic wrong at the heart of any unchristian enterprise is easily camouflaged. The camouflage of lofty ideals about the future draws attention away from the unjust means used to attain the ideal ends. Guns are fired in the name of peace and murder is supposed to be a stepping stone to an era of life and freedoms. Acts which are branded as criminal at home are declared to be heroic abroad. A moratorium on Christianity has been declared, allegedly for the sake of future Christianity. Christian seekers have never accepted that moratorium.

When so much that is fine and lovable in people is subtly allied to a murderous enterprise, it is only strong men and women who have the courage to repent, the courage to love all enemies in the spirit of Jesus, to accept persecution and death, if need be, but not to inflict them. By virtue of this surrender, in the presence of God, to the irresistible forces of meekness and love, men and women even now are filled with a sense of victory over the darkness of the world. And this is in imitation of Jesus, who, in overcoming the world, demonstrated the only true and permanent victory, and the only valid means to all freedoms.

FRANCIS D. HOLE.

The Buoyant Element

Observations on Isaac Penington after a first reading of H. B. Binns' "Selections"

By Hans Buchinger

THE thoughts of Isaac Penington are to be received in stillness. They are not accessible to the will-guided "understanding-part" of man's nature but show their life rather after that part has been "reproved, condemned, shaken and overturned . . . by the powerful hand of the Lord." In the collectedness of the spirit of worship the pages of Isaac Penington should be pondered with the ruminative reverence and imperturbable calm of the "dumb ox," symbol both for Luke the evangelist and the endearing nickname of the Angelic Doctor Thomas of Aquino. They should be studied following our devotional exercises rather than in continuation of a religious lecture where the understanding-part reaches out to lay hold upon the life. Meanwhile the mystery of life itself continues to loom undiminished, an inscrutable whole until one day it condenses to form a tunnel of compact darkness such as Dante found when "in the midpassage" of his life he entered the "dark wood." Like Goethe's Faust he had gone as far as "striving and running" would take him. The possibilities of partial, vicarious living, of willing and planning and building had been exhausted.

It was in this midpassage of his life when the great shadow fell across Isaac Penington's way that the dark tunnel through which he passed was the surrender of his social status and the loss of all his former associations, all that was involved in the assumption of plain dress and language, the outward signs of a radical inner change, the crucifying of the restless, fretting, self-enamoured being, and also the end of all palpitating fears, abandonment to the limpid, bottomless sea of God's will. This is what many mystics found when the desperate battling and resistance ceased. The element to which they had committed themselves proved to be singularly buoyant. Their breathing and willing was now at one with the breathing and heaving of the mighty, world-encircling tide. No longer is the world entrusted to their weary shoulders alone. Gone is their self-invited "Atlas" complex. Such is the experience of Isaac Penington. Even though he speaks of the cross which is to be taken up daily, there is hardly a note of asceticism. His emphasis is on the access of strength which is the result of his emptying of self. "He is my peace, he is my life, he is my righteousness, he is my holiness, he is the image wherein I am renewed. He hath destroyed that in me which was contrary to God and keepeth it down for ever." (p. 40)

Although Isaac Penington's espousal of the Quaker faith was in a very determined degree an expedition into the unknown, a commitment with absolutely unforeseeable consequences, yet there appeared a beckoning, familiar light that welcomed him as soon as, like Abraham of Ur, he had turned his back upon the past. In his own words: "The Lord hath at length brought me back to the same spring I was acquainted with at first." (p. 6) This is the "spring of life from my childhood, which enlightened me in my tender years, and pointed my heart towards the Lord." The circle was now closed. The unfolding of the truth was to him not new, but the fulfillment of a dormant dream, the convergence of dim childhood intimations into manhood's unwavering noontide vision. We find him "waiting for the swallowing up of the dispensations of death, and the breaking forth of life upon them in the seasons thereof." George Fox actually saw the "ocean of light" overcoming the "ocean of darkness." To him the Kingdom had already come. Isaac Penington is less assertive. But his assurance is equally great that the Lord of Life will come and his faith sees him as if he were already there.

Childhood's intimations were true voices. Penington knows no original sin but he does know original innocence. Only *after a time* "a knowledge and understanding of another nature had crept in, and gained ground upon me" until "God showed me (by degrees . . .) the workings of the good in me, and the workings of the subtilty . . ." (p. 5) In Penington's life there is no Damascus Road, but an evolution by imperceptible degrees towards a point where the implications of his previous living and thinking confront him with an inescapable imperative. This is not at all a source of wonder to him, but rather he marvels at the fact that he found his peace so late. This he attributes to mistaken hopes under the promptings of "another nature" which caused him to wait for such an appearance as could not be questioned by the fleshly wisdom. Perhaps he was waiting for a spectacular, undeniable conversion, and so failed to heed the gentle directives, the leadings that issue from the sum of daily living. A man who looks for big revelations, writes Penington, "cannot but refuse the little seed; and so, not being

received into this earth, it can never grow up in him into a great tree; whereby the glory of the kingdom will be hid from him, and he shut out of it."

"Mournful and long-distressed" was Isaac Penington before he found: "It was not outward knowledge, it was not experience of God's mercy and goodness; but this I wanted, the issuings forth of his fresh life, and livingly to know where to wait for it, and livingly to know when it appeared." (p. 6) It was not the charted course of conventional orthodoxy with its credit and debit balance of Fall and Atonement by which he planned to travel. Too long had the name of God been hid from him by Biblical literalism of his puritan training. What he had panted for was the chaste freshness, the incommunicable novelty and power of the divine afflatus, to supersede reliance on speculation and conjecture.

"He is my Shepherd, his arm hath gathered me, and his arm encompasseth me day by day. I rest under the shadow of his wings, from whence the healing virtue of his saving health droppeth upon my spirit day by day. . . And now, ye that have high notions and rich comprehensive knowledge concerning these things, but have not the thing itself, the life itself, the Spirit itself, the new and living covenant, the law of life itself, wherein alone Christ is livingly revealed —Ah! how poor, miserable, blind, and naked are you, in the midst of all your traditional knowledge and pretended experiences concerning these things!" (p. 40-41)

IN MEMORIAM

I've bin huntin' hants uv Riley
Down upon the Brandywine,
An' a-feelin' kinder smiley,
When their shadders intertwine.

'Round the altar uv my bein',
As in years uv long ago,
When the ceilin' uv my seein'
Wuz a million miles I know.

Fur hiz foot prints I've bin huntin',
In the sands along the crick,
Whar he uster hang hiz buntin'
In the shadders cool and thick.

While he paddled in the water
Made immortal by hiz pen,
An' it seemed that he had orter
Greet me with hiz, "Hello Hen!"

But he'z ambled to a country
Out uv sight uv kith and kin,
An' I only hear the echo,
Uv hiz passin' mid the din.

To that bourne beyond the river,
Whar their harps are never still,
An' the muse is tuned forever
To the wisdom of His will.

HENRY COFFIN FELLOW.

As I Saw the Wilmington Conference

By Arthur Hoverland

ALTHOUGH not a member of any Friends Meeting, it was my good fortune to attend the Friends Conference on Peace and Reconstruction at Wilmington, Ohio, August 31 to September 4, 1942. The Conference was sponsored by the Peace Section of the American Friends Service Committee and the American Section of the Friends World Committee.

The cosmopolitan character of the personnel of the Conference is evidenced by the fact that no fewer than ninety-three people were registered, coming from all sections of the country. Since I did not have the Friends background, most of the delegates were strangers to me before the Conference. But some of the names that stood out in my mind were: Bertram Pickard, Ray Newton, Frederick J. Libby, E. Raymond Wilson, Helen T. Binford, E. R. Bowen, Philip E. Jacob, David E. Henley and many Friends closer home.

The Conference was well planned in advance of the meeting. Commissions were set up on the following five bases of a durable peace: Spiritual, Political, Economic, Relief and Reconstruction, and Racial. A necessary weakness of the Conference lay in the fact that much of the planning and writing of the reports had to be done in advance in order to save valuable time. Chairmen had been selected to lead the five Commissions. The chairmen came to the Conference with tentative reports already written and submitted to the delegates by mail. Consequently, the time spent in the Commission and Plenary meetings was too much a matter of adding a little here and subtracting a little there.

This domination by the leadership, at least in the Commission of which I was a member, went much further than the writing of the tentative draft. The sessions of the Commission were often so directed that it was with difficulty that other members of the Commission submitted any other ideas to the group.

However, as I read the statement of the Conference as a whole, I find that it represents an advance in thinking over other documents of a similar nature which have come to my attention, including the Delaware and the Malvern Conference reports. Thinking on such a subject is native air to intelligent and well-informed Friends. And it is refreshing to find such clear thinking in a time like this, when so many well-meaning people are saying: "Never mind the post-war world; let's get on with the war."

I shall not attempt to summarize the statement of the Conference. The report is now off the press, and it should be widely read and used for study and discussion by Friends and other people who are earnestly seeking to understand the foundations that are necessary for a just and a durable peace. The report recommends "that concerned members of local meetings form a nucleus for fellowship, study and the teaching of the historic testimony of the Society in their meeting." The report itself would furnish study material for many profitable sessions of such a group.

Several of the Commissions called for the need of repentance "for our own deep sinfulness." This seems to me to be thoroughly healthy, and in harmony with Jesus' statement, "No one is good, save one, even God." Mk 10:18.

Another basic fact recognized by the different sections was the "Fatherhood of God and the brotherhood of man." The sacredness of human life and personality was insisted upon throughout the reports. The spiritual section declared, "The assurance of peace lies in a radical transformation of the lives of men and nations." This was followed by the enunciation of certain basic principles, such as: Loyalty to God; Mutual Responsibility; Repentance; Love of God and Man; and Forgiveness. The report then declares that "These principles must apply to all areas of human relationships—spiritual, economic, social, political." The statement continues: "The obligation to respect human beings as in some measure divine makes it impossible for those of us who feel it, to do to others the things that war involves." This sacredness of personality in others seems to be the underlying basis for the "Quaker Peace Testimony in War Time."

It would be difficult to single out any particular section of the report for special recognition. In the Political section, the statement on Coercion merits very careful study, for it represents real clarity of thought and an advance in thinking on this very perplexing subject. The report of the Commission on Reconstruction and Relief is framed in a fine spirit of compassion, with not even a remote suggestion of revenge. The statements on racial attitudes are far in advance of common practice. While this report is largely framed in idealistic terms, it is hard to escape the

conclusion that such idealism must become a reality if we are to have a world which is worthy of God's children.

The introduction to the Economic report is especially noteworthy. It affirms: "We believe that the fundamental objective of economic organization is to promote a framework in which all men can effectively fulfill the purposes of God and their own highest potentialities as children of God. An adequate economic order is essential to the creation of an enduring peace. To be adequate it must be founded on a recognition of the community of need of all human beings of every race, creed, and nationality. It must be framed in a cooperative spirit of mutual helpfulness and tolerance. It is, therefore, one of our major responsibilities to bring our economic behavior into harmony with the divine moral law and to seek a soundly functioning world economic order." It would be difficult to improve upon such a forthright statement.

And yet it seems to me that it is in this same Economic report that the "blind spot" of our thinking is to be found. Perhaps it is because a blow on the pocketbook hits us harder than at most other places of our anatomy.

It was a curious thing that the Economic section shied away from any mention of property. One member suggested that "we set as our goals the achievement of life, liberty and property for all—justice in the distribution of income, employment and ownership of both personal and productive property." This was flatly rejected by the Commission. The statement on "Just Distribution" did add, as a sort of afterthought, a reference to the "ownership of wealth." I asked one of the delegates why there was so much fear over the mention of the word "property." He replied that it suggested "Communism." Later, in the Plenary session, one of the delegates spoke against the phrase "the equitable sharing of the ownership of wealth," on the grounds that it suggests Communism. But the Spiritual section did not hesitate to declare, "We must be more concerned to share the abundance of the world's resources than to possess them." And the Racial section quoted from Edgar B. Castle's Swarthmore Lecture, where he says: "The details of political and economic planning must remain largely in the hands of those 'in the trade' but it is the duty of the community of people who call themselves Christians to declare what the Christian gospel requires from the planners and to demand without fear and with unwearying persistence that men shall not be treated as instruments but as ends." After all, if we are so afraid that, by proclaiming justice we shall be branded as Communists, by our timidity we forfeit the moral right to claim any sort of leadership in the difficult business of laying the foundations of a durable peace.

The Spiritual section declared: "Peace and cooperation are socially healthy; war, violence and selfish competition are diseased conditions of the social body." The Economic section was not ready to criticize competition.

The knotty problem of distributing the abundance which we are now capable of producing was completely dodged. This problem was suggested by one delegate, but the consensus in the Commission seemed to be that this problem was "dynamite" and, above all, we didn't want to do anything that appeared to be revolutionary. But surely, Christian people have not always been afraid of upsetting some old customs in order to re-make society and solve problems. One delegate described the Commission's attitude at this point as "burning incense at the altars of the status quo." Another delegate felt that something should be said about the inadequacy of consumer purchasing power. He was told that since this is an unsolved problem, it is presumptuous for Friends to try to solve it.

There seemed to be altogether too much of a spirit of "let's look after the underprivileged; but be sure to keep them underprivileged." As one member expressed it, "If these people were working for me, I would want them healthy enough to do a good day's work." This seems to me to be the exploiter viewpoint. A slave-owner would have felt the same way. All of which leads to the conclusion that it is easier to recognize exploitation at a distance than closer home.

The section on Relief and Reconstruction used an arresting phrase when it said: "A sense of mission to peoples in need has sent Friends out to every continent and even to small islands." A sense of mission! Before a lasting peace can be achieved, some folks with a prophetic sense of economic mission are going to have to labor to solve these pressing problems.

Findings on Peace and Reconstruction

Wilmington, Ohio, Conference

BUT war has resulted not only in material privations. More serious, it has filled men's souls with bitterness, hate and fear. Society can never be better than the people in it. Therefore, restoration of hope, love and trust must be the aim of relief and reconstruction. With the spread of war, many Friends find themselves living behind the curtain which blocks off communication. It is heartening to know, however, that little groups of Friends are carrying on the ministry of love, and demonstrating the reality of their religious faith. They may well become the centers of an essential service of reconciliation in the post-war years.

In considering post-war problems of Asia and Europe, possible needs of the United States can not be overlooked. One of the most serious aspects of our social life is the large numbers of uprooted people in our country. Migrant workers labor in the fields but receive none of the fruits of labor which one associates with home and community ties. Sharecroppers exist in bare subsistence on the land they till. In our cities war workers have come to represent another large group of uprooted peoples living in shacks and trailer camps. We can not hope to build a stable society when thousands of our fellow citizens exist year after year in conditions comparable to those of war refugees overseas. In recent years the conscience of the American people has been touched by this unhappy situation, and some efforts are being made by public and private agencies to break the bonds which shackle our fellow citizens.

Friends in their local communities have a responsibility to help change this situation. We have been prone to regard these problems as too large for the individual approach. To young Friends seeking opportunities for dedicated service we recommend the organization of study programs and the careful perusal of the large bibliography of expert material available on this subject. Our interest must go beyond study to effective action. It is time we face this serious social ill with tender conscience and explore ways of shaping our community life which will restore our people to human dignity.

PRINCIPLES OF POST-WAR SERVICE

There are no easily read blue prints for the tumultuous period which lies ahead, but it is clear that the need is so great that public funds and concerted governmental action must help meet it. It is to be hoped that this governmental program will be carried on by an international administration, rather than by one nation. The United

States can not provide all of the supplies which will be needed in a post-war world. Its cooperative assistance is desirable, but its domination of relief administration would be highly undesirable. Governments have found it possible to cooperate for war; they should continue such collaboration for purposes of world-healing. The principles of lease-lend might be applied in meeting the needs of post-war reconstruction. Furthermore, successful international collaboration in relief and reconstruction would be an important step toward general inter-governmental cooperation.

Assistance should be given to nations and to individuals on the basis of need, and with a recognition of the importance of passing as promptly as possible from emergency relief to that constructive service which enables individuals and nations to help themselves. In a real sense, relief is only the first step in reconstruction.

We further recommend that international relief be continued only so long as it is needed. We hope that international administrators will prepare for this natural transfer of service by doing all they can to strengthen national and community services in the countries in which they are working.

The millions of refugees and migrant peoples constitute one of the most serious problems of the post-war world. Forced migration is made necessary mainly by intolerance and economic distress, aside from evacuation of combat zones. With a solution of these problems, mass emigration will be unnecessary. We believe that in the meantime inter-governmental action is essential to help these people where they are. Private relief committees can contribute techniques and experiences to the long range solution, but have neither financial resources nor influence which are adequate to the size of this problem. It is hoped that international agreements of the pre-war years will be reaffirmed and extended in order to give sanctuary to oppressed peoples; that migration to countries of the New World will be made possible for those able to make a new start; and that constructive and prompt assistance will be given to the very large group for whom immediate resettlement is not possible. We believe that the government of the United States should reassume its historic leadership in these matters. Friends should give careful consideration to their participation in this service in order to help preserve the dignity of human personality.

International Service By Friends

From its beginnings the Society of Friends has been sensitive to the spiritual and physical ills of man. This sensitiveness has expressed itself not merely in helping the distressed but in seeking to root out injustice, ignorance and exploitation. A sense of mission to peoples in need has sent Friends out to every continent and even to small islands. Yearly Meetings, schools and hospitals have developed in these regions which during the cataclysms of war are expressing Friends' testimony in a practical way. Springing from the individual concerns of Friends, these pioneering programs have enlisted the active support of like-minded men and women. Through these mission services and the work of the American Friends Service Committee, the Society of Friends has made its testimony of peace.

The American Friends Service Committee, since its founding in 1917, has been a channel by which people of goodwill have joined in this service. The present work of the Committee in Europe is admittedly inadequate. Over the greater part of occupied Europe, children are starving and Friends feel the urgent necessity of exploring new ways to bring them help. This is a vital concern which Friends share with other religious people.

At present the Committee is carrying on a considerable relief program only in unoccupied France where the program is maintained with supplies purchased in Europe and North Africa. Food is distributed to women and children, assistance is given to refugees thrust out from occupied Europe by racial prejudice and political persecution; a few modest experiments in village resettlement and self-help projects are under way.

Fellowship with English Friends has been maintained in the varied and important responsibilities which they have assumed for civilian relief in England. There has been joint participation with them in the Friends Ambulance Unit in West China.

In other countries Friends' Mission Boards have well-established centers of influence. These have provided valuable bases for emergency relief services. It would seem imperative that Friends maintain and extend their present medical and transport service in areas where racial difficulties are likely to become increasingly acute.

Such Mission and Service Committee outposts as those in Casablanca, Lisbon and Santa Domingo in the Atlantic area, and in Palestine, China, Africa and India have, through modest and practical assistance, helped to restore to refugees a sense of human dignity and of the brotherhood of man.

Friends will need to use the knowledge and experience of the past in their approach to the new post-war situations. They will undoubtedly wish to preserve, too, that pioneering quality which is one of the valuable contributions they bring to social problems. It is a pioneering which springs from the concern of the individual and a willingness to experiment along new and untried paths.

If one assumes that the larger relief task will be inter-governmental, what is the role of private organizations such as the American Friends Service Committee? We believe that such groups can frequently undertake tasks which an official agency finds it more difficult to initiate; that a private committee often enjoys a confidence and reputation in this respect which is of significant importance; and that the private organization with religious motivation may be in a position to provide able personnel for its own program and for official services. It is this provision and training of dedicated personnel which is the distinctive contribution of the private committee to international relief.

Friends must seriously consider the qualifications of effective relief workers. The giver of relief as well as the receiver is the victim of a situation which ought not to be. The relief worker should possess sensitivity to the ills of others, an adaptability to new and unusual situations, and a capacity to find fellowship with those with whom he works. He expresses by attitude and deed more than by word his sense of the fatherhood of God and the brotherhood of man. Skills and training are of great importance, but the individual's inherent qualities of personality are determining.

There will be opportunity for relatively few to go abroad in direct relief work. On the other hand, there will be many tasks that will need doing outside the range of international relief by governments—brave experiments to enlist the pioneering talents of the imaginative. Leadership will be needed in every organized phase of our cultural, religious and social life if international contacts are to be re-established and if the fabric of the world society is to be knit back together. However, most young people will need to find their opportunities for service in the building of a better world right where they live, and Meetings should encourage their young people at home to offer suffering humanity an experimental demonstration in the way of love. Whatever the tasks and wherever the call comes, Friends still have the opportunity for dedicated service.

Race Relations, Minorities, and Dependent Peoples

As Friends we approach the problem of race conflict by reaffirming our faith in the universal fatherhood of God and brotherhood of man. We believe that one of the prerequisites of any lasting peace is a clear recognition on the part of all people of the essential worth and

dignity of all other people, regardless of race, creed, nationality or class. We are all subject to universal laws of human relations based on equality and justice for all. If we violate these laws, individually or corporately, retribution will follow. The problem of race in the world today is not based on actual biological differences but is part of the larger problem of the social attitudes of dominant groups. In an attempt on the part of a dominant group to mold and to increase its power, physical differences are seized upon to justify a status of superiority for some and of inferiority for others.

The rights and liberties of racial and other minority groups in all lands must be recognized and adequately guarded. In considering these there are immediate questions arising out of the conduct of the war itself and there are problems which will come with the post-war settlements. There are tension situations within our own and other nations, and unsatisfactory conditions which are international in scope. In their external aspects the problems connected with these are divergent and may seem unrelated. Certainly they suggest no single, easy solution; but from the broad viewpoint of human relationships they are all part of the same problem.

The historic peace churches have a tremendous responsibility in remaining true to their basic principles in thought and action in face of the everchanging situations of today. As Friends we share this responsibility. War conditions have sharpened issues and broken established patterns, causing rapid changes. The fluidity of these conditions gives an opportunity to bring closer conformity between democratic theory and practice in some relationships. We cannot voluntarily support the war effort, but we can act within the present framework to alleviate existing evils while striving for the removal of their causes. Improvement would increase trust and confidence, in the post-war period, between nations and groups within nations. Therefore, those forces making for mutual trust must be set in motion *now* during the war.

IMMEDIATE PROBLEMS

Britain's failure to satisfy India's demand for freedom, the loss of colonial empires in the Pacific, the inferior status of China in the councils of the United Nations, all are current surface manifestations of problems rooted deep in traditional patterns of power, selfishness, and coercion. Our protest against discrimination on the basis of race is a reaffirmation of our continuing belief in the power of love, in sharing, and in cooperation. The degree to which justice is given *now* may well determine the possibility for obtaining a durable peace for all the peoples of the world.

The Oriental exclusion legislation adopted by the United States in 1924, based on color discrimination, was an insult not only to Japan, but to China, India and other countries, and was a contributory factor in the growing antagonism of Japan toward the United States. Further discrimination is shown in the evacuation of people of Japanese ancestry from the West Coast. Concerning this the staff of the American Friends Service Committee has spoken as follows:

"The forced mass evacuation of more than 100,000 Japanese from the West Coast creates a special responsibility for us to help preserve the ideal of brotherhood, and of political and religious freedom in our country. These fellowmen, nearly all of whom have thought of themselves as members of our nation, and two-thirds of whom are American citizens, have been placed under a ban without accusation and without trial. . . .

"The fault rests squarely upon us as a people who have permitted prejudice, fear and hatred to flower into intolerance and violence, and now in a war situation (The Government has felt forced) to arrange this evacuation in direct violation of our heritage of social and racial justice. . . .

"If one minority of our citizens, without trial and without proven guilt, can be forcibly moved under pressure, any minority under different circumstances of inflamed public opinion runs the danger of losing its democratic rights. . . .

"This action toward Japanese as a group intensifies the racial tensions and unrest already present in this country, particularly among Negroes, who wonder now whether the few rights they have won may not be taken from them, and who ask how much longer they are to be denied their full share for opportunity in American life. This compulsory mass evacuation adds one more tragic chapter to the sad history of racial discrimination and intolerance, of anti-alien land laws, of discriminatory exclusion acts, to the prejudices and misunderstandings and economic exploitation, all of which had some part to play in the desperate plunge of the Japanese military into war against the United States. We should not now by our deliberate action add fuel to the flames of Japanese propaganda within Japan and throughout Asia and Africa against us and the white man in general. We should not follow the evil Nazi policy of forcing people from their homes because of race or origin."

Negroes have been discriminated against continuously both by law and by custom. The history of the American Negro is one of gross exploitation, both economic and personal. Frequent acts of violence have destroyed life and property and have created an ever-present fear in the minds of Negroes. Because of color even those fortunate in education and cultural background experience frustration on every side. In a number of states separate education is either permissive or mandatory, and is usually inferior. In all sections of the country the relative poverty of the Negro prevents him in many instances from using the available educational facilities to the limits of his ability. Through such devices as the poll tax and the white primary, Negroes in some sections of our country are prevented from voting. Throughout the nation many fields of employment are closed to them. Since our entry into the war, employment of Negroes has shown some improvement in local areas, but this improvement may be only temporary. Through reforms in the operation of the Civil Service Act and through the Fair Employment Practise Act some improvement in the treatment of Negroes has been made both in government and in industry.

Anti-Semitism has been on the increase throughout the world. Before condemning other countries we must recognize that in our own land in fields of education, business, recreation and industry, Jews are often excluded or admitted only on a quota basis.

One of the saddest pages in American history is the treatment of the American Indian. His land was taken from him and he was made successively an enemy, a ward and a dependent. Since 1924 our government has handled the Indian situation with a greater measure of justice. Nonetheless, widespread poverty and disease are mute evidence of a partial failure even yet to find an adequate solution. Where discriminatory laws remain we must work for their removal and we must strive to give the Indian opportunity for the attainment of full economic and social maturity.

It is abundantly clear that Friends should be zealous in removing discrimination and prejudice within our own Meetings, schools, businesses and other organizations. It is our belief that in a Christian society there is no place for prejudice or discrimination because of race or other minority status. We, therefore, recommend working with all minority groups for the fullest realization of civil liberties, for the enlargement of opportunities for education and employment, for the betterment of conditions under which we all must live. We must not slacken our efforts until the full fruits of democracy are placed within the reach of every group in this country.

In planning for the post-war world the problem of race must be dealt with from three angles. There is, first, the

question of the relation of nation to nation; second, the question of racial minorities within nations, and, lastly, the question of the treatment of people in dependent areas.

The peace treaty, and whatever international agency shall then come into being, should adopt a declaration of racial equality, guaranteeing to each of the participating nations "equal and just treatment in every respect, making no distinction either in law or in fact, on account of their race or nationality." This proposal by the Japanese delegates to the Paris Peace Conference in 1919 was blocked by England and the United States. Such a declaration, for example, while permitting restricted immigration, would necessitate the repeal of Oriental exclusion legislation by our government, and the modification of similar policies on the part of other governments.

Adequate guarantees should be given by each of the participating nations that just and equitable treatment will be accorded the members of all minority racial groups within their borders. German laws discriminating against persons of Jewish descent, South African laws oppressing the native peoples, and discriminatory laws within our own country should be repealed. When national boundaries are so drawn as to include within a single jurisdiction peoples of different national and racial backgrounds, as seems inevitable in so complex an area as eastern and central Europe, some formula must be found whereby these minorities can work and live together in understanding and harmony. The events of the last decade show only too clearly the price of injustice in the attempts to solve minority problems. It is, therefore, of paramount importance that all such groups be given an opportunity to grow into mutual understanding and sympathy with each other. Minorities, as well as majorities, have an obligation to help create a dynamic and healthy society.

DEPENDENT PEOPLES AND STRATEGIC AREAS

Guiding Principles

a. The welfare of the native people in dependent areas should be the paramount interest of the international community whose first concern must be to bring these peoples to a self-governing status within the family of nations.

b. The trade and resources of these areas should be developed under the principle of equality of opportunity without discrimination.

c. In developing the resources of backward areas, an international trusteeship should secure the long-run interests of the native inhabitants and protect resources against wasteful exploitation.

d. Dependent areas can no longer be regarded as primarily the concern of individual nation states or of controlling powers. Consequently, all non-self-governing peoples should be placed under some form of international supervision and in some cases under direct international administration until they are able to stand on their own feet.

e. In placing such territories under an international trusteeship, the claims of the colonial powers, including the economic and financial investments held by private individuals or corporations, should be fairly adjusted giving adequate attention to the rights and welfare of the native peoples.

f. Any schemes for development, land settlement or industrialization by so-called advanced nations in these areas must be carefully controlled by international trustees in order to avoid injury to the rights of the native peoples.

g. Because of their strategic location in relation to international trade and transportation, certain areas—such as the Suez and Panama Canals, Singapore, and Gibraltar—should be permanently demilitarized and placed under international control as part of a plan of disarmament and of general security.

Dependent peoples may be classified roughly into three groups, for all of whom self-government is the ultimate goal:

a. Peoples almost ready for self-government for whom international assistance would be provisional.

b. Peoples who might join contiguous self-governing states.

c. Varied groups of peoples who will require assistance in the form of direct international administration or international supervision for a considerable time.

As Edgar B. Castle said in the 1941 Swarthmore Lecture:

"The details of political and economic planning must remain largely in the hands of those 'in the trade' but it is the duty of the community of people who call themselves Christians to declare what the Christian gospel requires from the planners and to demand without fear and with unwearying persistence that men shall not be treated as instruments but as ends."

The members of this conference affirm their faith that this new world can be. To its achievement we must gladly pledge our spirits, our minds and our lives. To do otherwise would be to forsake our primary task on earth—the realization of our vision of the Kingdom of God.

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QUAKER PEACE TESTIMONY IN WAR TIME

The conference offers the following suggestions as means by which Friends may extend their peace efforts both within and beyond their membership:

I. *Among Friends*

Recognizing the need of further understanding and education on the subject of Friends' peace testimony.

(1) It is recommended that concerned members of local meetings form a nucleus for fellowship, study, and the teaching of the historic testimony of the Society in their meeting.

(2) It is recommended that at appropriate times the quarterly meeting chairman of the Peace and Service Committee call together the monthly meeting chairmen of Peace and Service, or other similar committees, for study and consultation with regard to our peace testimony.

(3) It is recommended that concerned Friends be systematically encouraged to travel in the peace ministry. Young Friends could be useful in this ministry.

(4) It is recommended that more adequate education on Quaker history and testimonies be provided, especially in the Sunday Schools and young people's organizations.

(5) It is recommended that Friends recognize the need of physical activity for their young people which would give expression both to their desire to serve their fellowmen and to their peace testimony, on a voluntary basis.

(6) It is recommended that Friends support with finances and by participation the peace activities carried on in their communities by the American Friends Service Committee, such as Institutes of International Relations, peace caravans, and peace seminars.

(7) It is recommended that immediate adult education be undertaken in support of a genuinely Christian post war settlement.

II. *In the Community*

(1) It is recommended that concerned Friends attend and take advantage of opportunities offered to present the Quaker testimony in gatherings of other religious bodies, and of other groups where there are openings.

(2) It is recommended that Friends' literature be distributed as widely as possible through existing community channels, such as churches, schools, libraries, clubs, newspapers.

(3) It is recommended that Friends provide an opportunity for interested people to attend open meetings addressed by visiting Friends on the peace testimony of our Society.

The Peace Section of the American Friends Service Committee is willing to be of use in furthering these recommendations if requested by individuals or meetings.

(Concluded)

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

CURRENT RELIGIOUS REFLECTIONS

(Selections from "Youth Looks at Religion" by Arthur C. Wickenden)

While he was yet young, he began to seek after the God of David.

II CHRONICLES, 34:3

* * * *

New truth comes more often, perhaps, through intuitive insights than through following out syllogisms, but if these insights stand they must receive the confirmation of good reason. Moreover, the new flashes of truth come usually to those who already possess a high degree of understanding.

* * * *

It makes a tremendous difference from the standpoint of a complete life whether one believes this to be a God-ruled world, or a Godless world. It makes a difference what one believes about the character of God, whether he is perfectly righteous and trustworthy, or whether he is whimsical and capricious. It makes a difference whether God loves men, or is indifferent to them.

* * * *

Chaos and darkness appear to be the more likely outcome of the present (world) situation than the establishment of a glorious Kingdom of Righteousness. These (recent) turns in history, so in contrast with the expectations of twenty-five years ago, have given rise to a new realism with respect to human nature, and have made men acutely conscious of the problem of sin.

* * * *

Jesus is the son of God because of his moral likeness to God. As men become familiar with the qualities of the character of Christ, they grow increasingly certain that the character of God is like that of Jesus, hence they declare him to be God's Son.

* * * *

If Jesus Christ is a man,—
And only a man,—I say
That of all mankind I cleave to him,
And to him I will cleave alway.

If Jesus Christ is a god,—
And the only God,—I swear
I will follow him through heaven and hell,
The earth, the sea and the air.

RICHARD WATSON GILDER.

* * * *

Through the means of worship man seeks to relate his life to the fundimental purpose moving within the universe so that his individual striving may be in complete harmony with the deep moving currents of life. By such adjustment to life's deep realities he seeks to avoid frustration and defeat, and to attain a sense of fulfillment and triumph.

* * * *

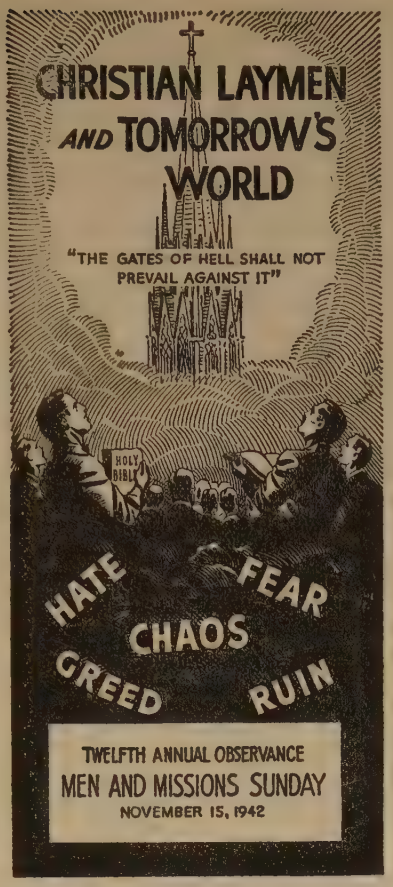
A new conception of prayer is arising, . . . which sees it not as a means of persuading God to change his mind, but as a method by which man may bring his own mind into fuller accord with the divine will to the end of cooperating with God in carrying forward his designs in the world. Prayer is not a means of securing God's cooperation in the fulfillment of human wishes, but a way of furthering human cooperation in the realization of God's purposes.

* * * *

Sincerity in prayer involves a willingness to share the cost involved in the granting of the prayer. If one prays for the relief of the poor, and expects his prayer to make a difference, he cannot continue to live in personal comfort and fail to share his own ample resources with the needy.

* * * *

O God, we pray for the youth of this land, and other lands, who, in their tender years, are called to face the difficult tasks of life. Help them not to lead small lives in this great generation. Enlarge their vision of the needs of humankind and give them unselfish spirits that they may make of life not a trade but an art and a cause. Amen.



MEN AND MISSIONS SUNDAY

BUILDING TOMORROW'S WORLD

Throughout the United States people are being asked to observe Sunday, November 15, as Men and Missions Sunday. This day should have increased significance this year. We, as a people, are very busy these days producing the instruments necessary to destroy our fellow men. The propaganda necessary to produce a war psychology fills our papers, comes to us hourly over the radio, is repeatedly thrown on the motion picture screen, and is pasted on our billboards. Many men are earning more money out of this war-making business than they have for many years, which tends to take the edge off the insidiousness of the business of destruction.

Now we are asked to set aside one day in which men consider their responsibility to save the lives of our fellow men, to build Christian character of people in every land, to preserve that which is good in each civilization, and to maintain friendly relationships with all people. That day should help us to realize that mankind is essentially interdependent, that love is the only realism, and that good will is practical.

We are being told that our standards of life must be lowered. We have seen how that was true of the last World War, and even more, we have seen how our social standards suffered the degenerating effects of the other war. We have already seen some of the effects of the present propaganda on the moral sensitiveness of our people. Men are already being trained in our universities to take care of the misery and suffering that is expected at the end of this armed conflict.

We need an influence that will give us faith and hope, that will rebuild our morale, that will reestablish our confidence in God and our fellow men. The outreach of Christian people to all nations has been the finest expression of our confidence in love and in the sacredness of human personality. We are asked to use November 15 as a day to renew that confidence so that tomorrow's world may be built on the realism of love.

In his nation-wide radio address on Monday night, October 26, Wendell L. Willkie placed the type of work done by Christian Missions at the top of the list of the influences which have built a gigantic reservoir of good will toward the people of the United States. He said:

"They, each and every one, (The people he visited) turn to the United States with a friendliness which is often akin to genuine affection. I bring back to you this clear and significant fact: that there exists in the world today a gigantic reservoir of good will toward you, the

(Continued on page 483)

OUR FRIENDLY FORUM

What readers are thinking on topics of timely interest

VOICES FROM CIVILIAN PUBLIC SERVICE

At the present, many of us in camp are in a constant mental agony; we see the values of C.P.S., but still our social conscience calls us to do greater and more immediate service to suffering humanity. This question is of utmost importance to many of us, and we would like to bring it to the attention and evaluation of our friends outside of C.P.S.

Pacifists in both wars were all the time confronted with the question: "Do my present activities express my fundamental convictions as a Christian Pacifist in time of war?" In the last war our pacifist friends decided to object. They brought forth a decisive "No" and a refusal to participate in any destruction of human life and values which they deemed contrary to the Christian idea of human brotherhood. This uncompromising "No" was their greatest achievement; it laid the groundwork for a new era. It emphasized the claim that the voice of one's conscience has priority to one's obligations to the state.

In this war again we face the same problem of making our activities live up to our Christian pacifist ideals, yet there is a difference in our circumstances. This time each of us does not take his stand independently and without knowledge of the other; but we are forged together as one movement—Civilian Public Service. Thanks to the heroic stand of our pacifist friends in the last war and the common acceptance and better understanding of our position through the pacifist propaganda in the twenty years between the wars, our position has been recognized by the State.

In the last war it was valid testimony "to step outside" and to refuse to cooperate, and it is because of the standards and experiences of that period that Civilian Public Service has been created. Today, however, we live in a different world—in a different era. The thinking of our time is collective and the war has become a total war in the full meaning of these words. We all are a part of the present crisis and responsible for it. In fact as pacifists we have to feel a particular responsibility for it, in so far as we failed to bring our ideals of living to the others. We cannot escape this fact. Thus realistically looking at our status, we have to conclude that objection and non-cooperation are *not* sufficient. Our government is well aware of what we conscientiously refuse to do, but as Christian pacifists we cannot accept a mere negative position. The integral part of our philosophy calls for counteraction against hate: to create love and to throw one's energies to those areas where love and help are needed most urgently. I admit that we see the great value of Civilian Public Service and that it has rendered service which otherwise would have been neglected on account of the all-out war effort of the nation. Civilian Public Service should continue for all fellows who believe they can give their greatest contribution to our country and humanity, and as well to pacifism, under the present set-up.

Civilian Public Service has also contributed tremendously to building character and deepening conviction of the individual assignee, but many of us do not consider this as a sufficient standard to justify our present status at *this* time. We have to remember that all of us were drafted in a crisis for a crisis. We have to keep our integrity and adhere uncompromisingly to our ideals—but at the same time the burden of proof of our sincerity is on our side, to show that we are more than dissenters and non-conformists. Thus we must learn to share and to identify ourselves with the suffering going on in all parts of the world. This only can be done realistically by voluntary, physical sacrifice, by working in war-torn areas bringing relief to civilian populations.

The history of pacifism and in particular of the American Friends Service Committee is full of evidence that it has always considered it to be its highest duty to be at hand where men need help. We have reports of C.O.'s as ambulance drivers, reconstruction workers, and doing work with prisoners of war during the last war. The deeds of the American Friends Service Committee are well-known in child feeding, refugee work, ambulance units, and aid to bombed civilians in China and England. They all demonstrate the essence of our Christian faith: "Where there is suffering, there shall I be. As long as a brother of mine is hungry or in need, I cannot rest." Here is where we in Civilian Public Service have failed utterly. Technical difficulties have prevented us from doing such services. Nevertheless, the principle still exists and we must help our brothers just as do our fellow C.O.'s in England. We cannot justify our doing peace-time work under Civilian Public Service as long as we do not have some of our men abroad in war-stricken areas.

An editorial in the Boston *Herald* hits at our vulnerable spot: ". . . In the other war they (C.O.'s) served with ambulances, they served before and after we went in—and it was not a soft job, either. . . They thought they would rather help save lives than to take them. . . . I'm wondering why some of these objectors don't do something of the sort today."

Besides this valid criticism there is the fact that we have to serve the innocent sufferers of this war not for our own sake but as their need and our pacifist principles demand it. We have to go abroad in spite of the fact that there are great needs here, because the amount of suffering obviously is greater there. We must also express our understanding of human brotherhood across national boundaries. We have to express our solidarity with our fellowmen in the armed services by being in dangerous war-areas now. We can only expect to become leaders of tomorrow if we have had a real part in this crisis and suffered with our fellowmen and shared with them the ordeals and experiences they had to go through.

When we look to Elizabeth Fry, Jane Addams, Kagawa, Schweitzer, and other great Christian leaders; it isn't so much to their writings and preachings as to the fact that they were amidst the innocent sufferers of their time.

We may disagree with our friends on the question of war and intolerance, but we all agree on questions of relief and humanitarianism. Thus we have to take over our responsibilities and our full share in the happenings of today, to retain a community with our non-pacifist friends.

Again and again we must emphasize that just as our pacifist convictions brought many of us into Civilian Public Service, so does our social conscience demand we be of real service to suffering humanity where the need is greatest—in war-torn areas. The question I raise involves the acknowledgment of our purpose in accepting our place in Civilian Public Service. It demands recognition that we can neither conscientiously engage in the methods of war, in destroying human lives and values; nor deny our services to our fellowmen by going to prison. It demands that we serve in this crisis wherever human suffering and need are greatest.

HENRY W. MAIER.
C.P.S. No. 37, Coleville, California.

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A further discussion of this problem is to appear in the next issue of THE AMERICAN FRIEND.

BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana

ANTHOLOGY WITH COMMENTS

ELIZABETH JANET GRAY

Pendle Hill Pamphlet No. 18. 25 Cents.

Few pleasures can compare with that of reading a good book with a good friend. Such an enjoyable experience is offered by this Anthology.

Here are found some fifteen poems and quotations, all of them well-loved, chosen from a wide field according to criteria that are not only literary. The "Comments" which accompany the texts are so direct and simple that they take one, as it were, into the intimacy of the writer and lead one imperceptibly along to personal reflection. Like most anthologies, this one is not to be read straight away from cover to cover, but to be kept at hand, for refreshment or stimulus as occasion suggests.

The Anthology opens with an anonymous 17th century poem, "Preparations" —a colorful contrast of the world's thorough way of preparing for visits from earthly kings with the haphazard reception accorded the "King of Heaven." The final selection is Emily Bronte's admirable "Last Lines" — the ringing declaration of a faith that has become utter assurance.

Most of us expect our minds to control our lives, and neglect the other resources at our command. This timely pamphlet may touch and quicken us at deep levels, if we read it not with the mind alone, but responsively, as it so evidently was written, and allowing it free access to the whole of us.

DORA WILLSON.

SUNWARD I'VE CLIMBED

BY HERMANN HAGEDORN

Macmillan, 1942; pp. 166.

It is sometimes remarked that no great poetry has, so far, come out of this war. Certainly it is not a poetic war. Glamor and romance have fled before the horrid face of mechanized, indiscriminate mass-murder. A sense of high emprise may still linger in the minds of the young, but for most of those engaged in warfare, it is all a hideous dream.

But there is one poem written nearly a year ago by a youth of 19, that Archibald MacLeish and others have classed with such poems of the First World War as Rupert Brooke's "The Soldier" and John MacCrae's "In Flanders Field." The author, John Magee, a member of the Royal Air Force, composed it while flying 30,000 feet above the earth and on coming down scribbled it on the back of a letter to his mother. Few can read it without tears both for the moving quality of the poem and for the fate of its author who soon after writing it crashed to his death. Here is the sonnet:

Oh! I have slipped the surly bonds of Earth
And danced the skies on laughter-silvered wings;
Sunward I've climbed and joined the tumbling mirth
Of sun-split clouds;—and done a hundred things
You have not dreamed of—wheeled and soared and swung
High in the sunlit silence. Hov'ring there,
I've chased the shouting wind along, and flung
My eager craft through footless halls of air. . .

Up, up the long, delirious, burning blue
I've topped the wind-swept heights with easy grace,
Where never lark, or even eagle flew—
And while with silent, lifting mind I've trod
The high untrespassed sanctity of space,
Put out my hand and touched the face of God.

Hermann Hagedorn, a poet and biographer of distinction, and a member of the Society of Friends, has written a life of John Magee under the title "Sunward I've Climbed." It is a remarkable presentation by means of the boy's own letters and the testimony of teachers and friends, of the mind, heart and achievement of a sensitive, excitable, temperamental boy who enjoyed life to the full, yet was constantly beset by doubts, self-distrust, indecision and cross purposes. Merely from the standpoint of a study of the adolescent mind, this is a great human document. The author shows rare insight and sympathy, and, surely, a first-hand knowledge of the mind of youth.

John's letters are frank and revealing, often showing a grasp and insight beyond his years. They show the conflict in his mind between differing ideals. At Rugby in England he and his most intimate companion became declared pacifists. John had a hard struggle to overcome the hold this principle had taken on his sensitive mind. His friend continued firm in the faith and entered non-combatant service. John writes him of his apostasy and begs him not to think the less of him because of it.

For a time, he struggled with age-old religious doubts. He became convinced that he was "harboring a faith which was incompatible with his intelligence." In consequence, he "drifted away from his inherited spiritual moorings." But on his last evening with his father in New York preparatory to his leaving for Canada, his father asked him what he would like to do. He replied, "I would like to go to church. I want to go away in that atmosphere."

We realize as we read this beautiful account of a young life that the lure of flying had much to do with his forsaking his pacifist principles. He tells himself that the notion that "it is both sweet and seemly to die for your country, is sentimental tosh." He has no desire to drop bombs on the enemy and "he feels no antipathy to the Germans." But he convinces himself that "the things of democracy are worth fighting for." Into that fight he threw himself with joyous, whole-souled abandon. The author of the book does not conceal from us that his young hero sometimes yielded to the temptations incident to youth. But he came through with heart and mind at peace.

I feel sure that all who read this book will for a moment slip in spirit the surly bonds of earth and climb sunward on a great adventure.

AGNES L. TIERNEY.

MEN AND MISSIONS

(Continued from page 481)

American people. Many things have created this enormous reservoir. At the top of the list go the hospitals, schools, and colleges which Americans—many of them missionaries—have founded in the far corners of the world."

We might well ponder not one but many days on how to extend this greatest of all influences toward world friendship and peace. Had we spent more time, thought and effort in the past in building up a Christian civilization that is effective in the world, our sons and brothers would probably not now be in training camps to learn efficiently how to kill our fellowmen.

For the first time in history, a Negro heads the historic London Missionary Society. Dr. Harold Peckham is a West Indian of African origin, a doctor by profession, and a Congregationalist lay-reader by avocation. He is well known throughout England.

WANTED—Teacher for 6th, 7th, and 8th grades. One year college will qualify. Address Marvin H. Jones, Principal, Friendsville Academy, Friendsville, Tennessee.

QUAKERDOM · AT · LARGE

Friends of Sarah Swift will be interested to know that she will be 96 years old on November 16. Report has reached us that "she is very weak." Her address is 124 Russell Street, Worchester, Massachusetts.

* * * *

We have word that D. Elton Trueblood has been granted leave of absence from Stanford University for this quarter. He is visiting a number of colleges and universities as university preacher. Among the institutions on his schedule are Yale, Dartmouth, Harvard, Connecticut College, Rollins College, Florida and Earlham College (November 22). He is living at Westtown, Pa.

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Clarence E. Pickett has been in Mexico and Arkansas on a three months' leave of absence from the Service Committee. He returned to the office on October 12th.

* * * *

On August 30, Donald B. Spitler began his ministry at Long Beach, California, for the coming year. Members are rejoicing in answered prayer for a forceful preacher and a faithful pastor, who brings spiritual teachings and evangelistic sermons. He, with his wife, Loreen, and three children, John, Donald and Mary Doreen, comes from San Diego. A welcoming reception was held for the Spitlers on September 18th.

* * * *

A cable has been received from Marseille stating that Burritt Hiatt of Wilmington, Ohio, reached there safely on October 10th.

* * * *

Mrs. T. L. Dyer, Alma Cox's sister, Alice, writes of the Coxes' visit in Austin, Texas, early in September:

"It was indeed a long-anticipated pleasure to have Henry and Alma visit us in our new home in Austin, Texas. We have moved from Amarillo, out in the Panhandle, since we saw them five years ago, so we were happy to entertain them in this old, historic city in south central Texas.

"We held 'open house' both afternoon and evening of Wednesday, September 9th, as we dedicated our new home and introduced them to our Presbyterian Church friends. Henry and Alma each spoke and not only told us of their immediate work among the Friends in Cuba, but also of the people and the Island in general, giving us very helpful information for the National and Foreign Missions study for all churches this year on 'Latin America.'

"Also it was our privilege to take them to a joint meeting of our Presbytery and Presbyterial held at Fentress, Texas, where they were introduced and given some time on a very full program. We felt that this was especially opportune because the Fentress Presbyterian Church is one of the rural churches of our Larger Parish Work and has just recently been reorganized.

"The Coxes now are in southern California, visiting with the J. W. Pickrell family and friends at Bellflower and Whittier. They expect to locate out there somewhere, and already are finding many things to do. I know that wherever they go they will be a great blessing and we wish them 'God Speed!'"

* * * *

When R. R. Newby completed his ninth consecutive year as General Superintendent of Iowa Yearly Meeting in August, he rounded out more than a quarter century in Yearly Meeting administrative work. Having served as Pastoral and Evangelistic Superintendent in New York and Kansas Yearly Meetings, and as General Superintendent in Western and Iowa Yearly Meetings, he has made a contribution probably unique in that type of service among Friends. Considering other years given to definite evangelistic work in six different Yearly Meetings, and still other years in pastoral leadership, the record is indeed outstanding.

Nor is Richard Newby at the end of the road in Christian service. He is now launching a new program of gospel ministry, having a concern to engage in visitation pastoral evangelism. In company or in cooperation with a pastor or other appointed local leader he does family visiting or holds personal or group conferences during the day, followed by evangelistic meetings in the evening.

The writer is glad to give this personal word of appreciation for Richard Newby and the years of devoted work he has done. The blessing of the Lord has attended his varied ministry throughout these many years. Out of that wide experience he stands ready for further service as way may open. Meetings desiring to contact him may address him at his home, 1712 E. 8th Street, Des Moines, Iowa.

* * * *

Henry Coffin Fellow writes that he recently made an extended trip "East," visiting various meetings and communities in Indiana, among them his old home at Amboy. He also informs us that he is publishing another book of poems—his twelfth. One of the poems appearing in this issue of THE AMERICAN FRIEND was penned after a stroll through the park at Riley's home town of Greenfield. These activities are not so bad for a youngster of eighty-six years.

NEWS OF OUR MEETINGS

New Burlington Friends (Wilmington Yearly Meeting) were hosts at the annual homecoming celebration October 18, when many former members and friends in the community came together for two meetings and a basket dinner. The church was well filled on both occasions. Hugh Wright, probate judge, Clinton County, preached at the morning meeting for worship, and Franklin Chant of the Xenia Meeting spoke at the afternoon meeting. Special music featured both services. A quartet of colored women from the A. M. E. Church at Harveysburg had been invited to be present. They sang several numbers including some spirituals which were well received. Raymond Chapman, who has been minister in the congregation for four years, is continuing his services another year. The meeting greatly appreciates his pastoral care and spiritual messages.

* * * *

The Annual Rally and Homecoming of the Bluff Point Friends Meeting was held Sunday, October 18. Sunday School was well attended and the study hour was followed by a musical program of orchestral numbers, solos, and duets by the Young People's Class and the primary grades.

The pastor, B. Orville Fisher, made a few brief remarks, after which the morning session was closed and a bounteous carry-in dinner and a social time was enjoyed at the school house.

The afternoon meeting consisted of congregational singing, scripture and prayer, vocal numbers, readings, and a service of praise.

Several visitors were there to enjoy the day, including two former pastors, Andrew Davidson, and Henry Gast, who had a part in the services. B. Orville Fisher, the pastor, brought an inspiring message at the evening service.

* * * *

Sunday, October 4, was a red letter day in the calendar of Whittier, California, Friends. On that date, this church group celebrated the 25th anniversary of the completion of its main

church plant and its dedication. The occasion itself was more like Yearly Meeting Sunday, judged from the standpoint of the numbers attending, than that of a single congregation, for members and friends gathered from far and near to renew treasured memories and associations.

On the platform in the morning, with hair silvered with the years, sat Henry Edwin McGrew, who a quarter of a century earlier had laid the cornerstone with an inscribed trowel still preserved, and delivered the first dedicatory sermon, a message which he repeated on this occasion. Allen U. Tomlinson, clerk of California Yearly Meeting and of the Five Years Meeting, offered vocal prayer; after which Howard L. Hockett, who led the singing on that first dedication rose to lead the present great choir in Handel's "Hallelujah Chorus" in his inspiring fashion, much to the uplift of all, as an audience of 1,200 persons gave of their spiritual response. A male quartet, composed of C. C. Williams, Allen U. Tomlinson, Arthur Jessup, and George Hunnicutt, all of whom were present and rendered similar service, arose to sing, "Let Your Lower Lights Be Burning," as they did a quarter of a century ago.

The remainder of the day, likewise, was filled with friendly good cheer on this homecoming day. At 12:30, in the great dining room below the main auditorium, a basket dinner was spread, from which more than 250 persons partook. Then followed an hour of reminiscences, led by Anna L. Tomlinson, Susan H. Johnson, and Gerald C. Kepple, in which all shared. At the three o'clock hour many friends again assembled in the main auditorium to enjoy an outburst of sacred music.

At this time Whittier's poem "The Quaker of the Olden Time" was read with feeling by Dr. W. V. Coffin who has meant so much to this community. Further greetings were expressed by Harley M. Moore, General Superintendent of California Yearly Meeting, and from Frank W. Dell, a former pastor of the local congregation, following which O. Herschel Folger, present pastor of the meeting, brought the closing challenge in his inimitable manner under the title, "Look to the Future."

The promotion festivities of the rededication service were held a week earlier when a pageant written by Mrs. Mable Roberts called no fewer than 200 persons to the platform, many of whom were young.

Thus this memorable occasion of rededication will long be remembered by all of those present as an outstanding event in the history of the First Friends Church, Whittier, California.

Our former pastor of the "20's," Noble C. Trueblood and wife, of Salem, Indiana, were with us at New Providence, Iowa. He filled the pulpit one Sabbath, and a dinner was held in their honor, following. They were present also the following regular monthly church night, on September 25th.

Special recognition was given the new school teachers at this program. Then Miss Margaret Moniger, a former high school teacher here, and for many years a Presbyterian missionary to Hainan, China, spoke. It was a real homecoming for her, since she had been in Japanese custody until she was recently repatriated, and arrived safely home in Marshalltown after a ninety-nine day trip of 23,000 miles. She had suffered no mistreatment, but her term of detention had been a period of idle and anxious waiting, completely cut off from communication with home folks.

Honey Creek Quarterly Meeting, held at Chester the first week-end in October, welcomed for the first time our new Superintendent, Paul Barnet, who gave some inspiring addresses. On Sunday, church services at New Providence, Honey Creek, and Illinois Grove were dismissed for the Chester meeting, which terminated with the young people's dinner and meeting Sunday night.

Our beloved pastor, Leonard E. Wines, has been suffering from a prolonged illness caused from a local infection. He preached on Sunday, September 13th, but later suffered a severe relapse and is still confined to his home.

* * * *

The presence of Richard R. Newby in a ministry of Pastoral Visitation Evangelism within the limits of Friendsville Quarterly Meeting has been most gratifying. In this, the initial service of its kind, an unusual variety of contacts gave splendid opportunity to observe this type of Evangelism which our well-known Friend is now doing since concluding his responsibilities as Superintendent of Iowa Yearly Meeting.

The wayside contacts, as well as the home visitation, were among the strong features of this unique evangelism. Unquestionably the public gatherings were enriched both in interest and attendance because of the fine friendly acquaintances thus made.

Commencing at Knoxville where there is at present no resident pastor, Friends of the Meeting constituted themselves as co-visitors with Richard Newby, thus linking themselves with the effort in a very personal way. A week in this urban center seemed all too brief and regret was expressed that no more time was available.

Several days were spent in co-operation with the Ramsomes and the Lintons in their work in Monroe County, and this interlude was followed by a longer period of service at Friendsville where Erna Nixon is serving as pastor while her husband, Frederick Nixon, is on a three-months leave of absence in Chicago. Not only was the attendance good, but the wholesome atmosphere of the services resulted in a number of definite decisions for Christ by the young people who maintained a thoughtful and earnest interest throughout the meetings. Their prayers and testimonies were unusually sincere and refreshing.

Singularly interesting and fruitful were the openings for service in schools, both public and private. A large class in History at the Maryville High School invited Richard Newby to take the full class hour and speak on the history and distinctive beliefs of the Society of Friends. A small country school for Negro children in Friendsville cordially opened its doors to the Quaker Evangelist and pastor. With rare discrimination the pupils of the school planned and presented a choice program which included the biography of Dr. George Washington Carver, after whom the school was named, and two Underground Railway stories, in courtesy to the visiting Friends.

Two schools were visited in Monroe County, and a special invitation accepted to speak at the Assembly Period of the large public high school in Friendsville with its 250 students.

At Friendsville Academy the Chapel services were given over to the consideration of intimate and searching messages. Before the eleven days spent at Friendsville were over, a genuine comradeship had sprung up between the students and their new friend, thus making it easy for the young folks to approach the matter of personal decision for Christ with fine confidence in the leader, and ease in talking over their individual religious problems.

We shall always be grateful for the coming of Richard Newby in response to our invitation, which coincided with his own personal concern for such a ministry. In these days when the larger mass meetings will be held with increasing difficulties, we feel that here is a type of service which carries with it larger values of immeasurable significance.

* * * *

The Denver Meeting has been honored with several visitors this summer and we had the privilege of hearing them speak at our Worship Services.

Cecil E. Hinshaw of Wichita, Kansas, formerly our Denver Pastor, preached on Sunday, August 23; on August 30 Canby Jones and Charles Thomas both spoke at the morning service. Homer

WESTTOWN SCHOOL
Established 1799

The future of society will depend in large measure on the character of our youth. They must be trained in the fundamentals, whether it be in the physical, intellectual or moral realm.

For catalogue address:
JAMES F. WALKER, *Principal*
Westtown, Pennsylvania

and Edna Morris of the American Friends Service Committee were in Denver on September 13 and Homer gave a very interesting message; Anna Jane Maris of Paoli, Indiana, brought us a message on September 20.

These messages were helpful and very inspirational; we appreciated the chance of renewing friendships and sharing the thoughts of our Friends from other sections of our country.

The Missionary Society held a pot-luck supper at the church on September 10. The members invited the men of the meeting, their families and friends to share in this meeting; after an abundance of good food everyone enjoyed a program and views of Mexico showing the work and workers of the Friends church. A large group was in attendance and a very pleasant evening was had by all present.

Anna Jane Maris of Paoli, Indiana, and Martha E. Miller of North Loup, Nebraska, are making their homes in Denver and are welcome additions to the Meeting and Young People's Society.

The City-wide Christian Endeavor Rally was held at our church on September 28. Over one hundred were present and our Society had seventy-five per cent of its active members there which entitled us to keep a banner until the next rally. Our Young People are faithful and active and we feel that the spiritual life is deepening among them. Sixteen of the young people have registered for the State Christian Endeavor Convention being held in Denver this week.

* * * *

A Quaker Reading Group has been formed among Evanston Friends to meet once a week on Tuesday evenings for spiritual fellowship. The next few meetings will be held at the home of John and Frances Watland, 915 Ridge Court, Evanston, beginning at 7:45 p. m. Friends visiting in Chicago or Evanston, as well as members of the Evanston Meeting of Friends, are welcome to attend.

* * * *

Perhaps the most unique meeting in the history of Sandcreek Quarterly Meeting, Western Yearly Meeting, was held at Azalia on October 17 and 18. This came because of a concern on the part of Friends to contact and minister to Quaker boys stationed at Camp Atterbury near Columbus, Indiana.

Investigation revealed but one known member of Friends in the camp but regardless of this an invitation was issued to twenty-five boys to be present at the worship service on Sunday morning and partake of a dinner at the noon hour. Twenty men and three of their wives responded.

The Sunday session was the most largely attended for a long time. At the close of the Sunday School two beautiful flags, the U. S. and Christian, were presented to the church after which a program of music and music appreciation was presented by the department of Christian Education.

Fredric Carter, general superintendent of Western Yearly Meeting, brought a most challenging message at the worship hour.

At the dinner hour the tables were loaded with appetizing food prepared by the women of the two meetings and served at the school building. To this about 150 people did ample justice, the boys of Camp Atterbury being especially appreciative. In the afternoon an impromptu program was rendered in which the Jordan family of Seymore sang several hymns and the Atterbury boys led in singing "God Bless America." This was followed by a talk by the pastor, Leslie Bond, in which he expressed appreciation for the sacrifice being made by the boys and stressed blessings of peace as a goal possible of achievement.

On Saturday, Fredric Carter preached at the worship hour. At the business session Orpha Shaul of Hortonville, a member of the Yearly Meeting Stewardship Committee spoke on that subject and presented the plans of the Yearly Meeting's Committee. Austin Osborn of Hadley, Indiana, was present on Sunday morning and gave a short message and led in prayer.

* * * *

Friends from the South-Central region of this country, at the Lexington, Kentucky conference early this month, felt the need of closer fellowship among scattered Friends in this area. They appointed a representative from each Friends group represented at the conference to a central committee, with Edgar Palmer as chairman, to keep Friends in closer touch with one another. One of the projects that will help to do this will be a monthly epistle in which Friends can express their concerns, exchange news items, and share anything they wish to with other Friends. The epistle will only be one or two mimeographed sheets, and Elise Boulding will be "editor." If any Friend reading this lives in Kentucky, Tennessee, West Virginia or North Carolina and is not already in touch with the South-Central group of Friends, they may receive copies of the epistle by writing to Elise Boulding, 918 17th Avenue North, Nashville, Tennessee. If anyone knows of Friends living in this region and not in contact with this group, we would be glad to receive their names. Friends everywhere are invited to share their concerns with us in this epistle, and may receive copies if they are interested.

ELISE BOULDING.

* * * *

A very enjoyable party was held at the Whittier Hotel in Philadelphia on Friday evening, October 16, for the new Americans of the vicinity. The five meetings of Salem Quarter acted as hosts and sent representatives with refreshments and decorations. Community singing, lively games and accordion music furnished by a 15-year-old guest all added to the pleasure of the occasion. The cheerful friendly faces and spirited talking of the guests showed their appreciation of this social opportunity.

* * * *

A quartet of men from Civilian Public Service Camp No. 14 at Merom, Indiana, sang during a special program which concluded the last Quarterly Meeting of Evanston Friends, and several of the campers told the meeting something of the life and work at camp. So valuable and interesting were the glimpses they gave of camp life, that the Service Committee is planning a return engagement of Merom talent to be arranged in connection with the Quarterly Meeting to be held in Evanston in Eleventh month. At that time a forum period will be part of the program during which Merom men will be asked to talk informally with interested Friends. The Service Committee is inviting local church groups interested in the problems of the conscientious objector to share in plans for the meeting.

Two carloads of Evanston Friends have so far made visits to Camp Merom. Claude Shotts, director of the camp, has invited visitors who, he reports, help Merom men to feel more in touch with Friends in nearby communities.

BIRTHS

LITTLE—To Palmer and Orleva R. Little, Indianapolis, on August 14th, 1942, a daughter, Mary Kay.

SMITH—To Lauchlan A. and Joanna Smith, of Westport, Massachusetts (members of Allen's Neck Meeting), on August 26th, a daughter, Joyce Elaine.

DEATHS

BALLARD—S. Belle Ballard, of Noblesville, Indiana, on August 26, 1942.

REVISION OF CURRICULUM

To place new emphases in the learning of secondary school boys and girls, adjustments have been made in the George School curriculums. Beginning with the Second Class (10th grade) all students will be members of sequence divisions.

The Division of American Relations is organized in three sections, all making a study of the place of America in the world. The Division of Natural Science explores that field. The Division of Languages continues as before.

"WHAT TO STUDY AT GEORGE SCHOOL" DESCRIBES THESE CURRICULUMS

For a catalogue and other bulletins descriptive of George School life, write to

GEORGE A. WALTON, *Principal*, Box 351, George School, Pa.

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COVERDALE—Minnie Coverdale, of Indianapolis, on October 4, 1942.

HAWKES—Lucy Amy Hawkes, daughter of Charles and Esther Owen Nichols, at Hallowell, Maine, October 11, 1942, aged 96 years. For many years an elder and active worker in the Windham, Maine, Meeting. For over fifty years she was an active member of the Maine W. C. T. U. and at one time State Superintendent of its Department of Peace. She is survived by three sons and four daughters. Funeral services were held at the Forest Avenue Meeting House, Portland, Maine. They were in charge of Arthur Jones, clerk, and James A. Coney, General Superintendent of New England Yearly Meeting.

LEWIS—Mary Eunice Lewis at the home of her daughter Ella Lewis Blair, at Loveland, Colorado, on October 10, 1942. She was a birthright Friend and for 37 years a member of the North Denver Meeting. Her meeting activities were particularly devoted to the Home Department of the Bible School and the Christian Endeavor Society. She is survived by two daughters.

REAGAN—Elgena Smith Reagan was born June 21, 1914, and died September 25, 1942. At the time of her death she was a teacher in the Friendsville Academy. Her home was in Monroe County, Tennessee, near Oak Grove Church where she was an active and faithful member. In the spring of 1940 she was married to Mack Reagan, and since that time they have made their home in Friendsville. The funeral was held from the Oak Grove Church on September 27, with Edward Ransome and Erna Nixon in charge. She is survived by her husband; her parents, R. C. and Maggie Smith; and three sisters.

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AMONG OUR CONTRIBUTORS

R. D. BUNDY—A Presbyterian Layman of Cleveland, Ohio.

FRANCIS HOLE—On leave of absence from the Earlham College faculty, doing graduate study at the University of Wisconsin.

ARTHUR HOVERLAND—Pastor of the Highland and Fairview Meetings, Wilmington Yearly Meeting.

HANS BUCHINGER—A young German Friend who because of the War was unable to return to his wife and children in Germany. (See AMERICAN FRIEND, October 9, 1941.)

HENRY W. MAIER—Native of Germany, attended Earlham College, now a member of the C. P. S. Camp, No. 37, at Coleville, California.

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks nort hof Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall, 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street. Church School, 9:30 a. m. Meeting for Worship, 10:45 a. m. Herbert Huffman, Minister. RIley 5224, Office Telephone.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

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MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Pastor, Wendell Hansen, 111 W. 45th Street. Telephone Pleasant 2960.

NEW YORK, N. Y.

United Meetings for Worship of Twentieth Street Meeting and Fifteenth Street Meeting. From October through April at Friends Meeting House, 221 East 15th Street, First Day at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30 T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. Edward Wagenknecht, Minister. Phone Ev. 0649.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W.; Bible School, 9:45 a. m., Meeting for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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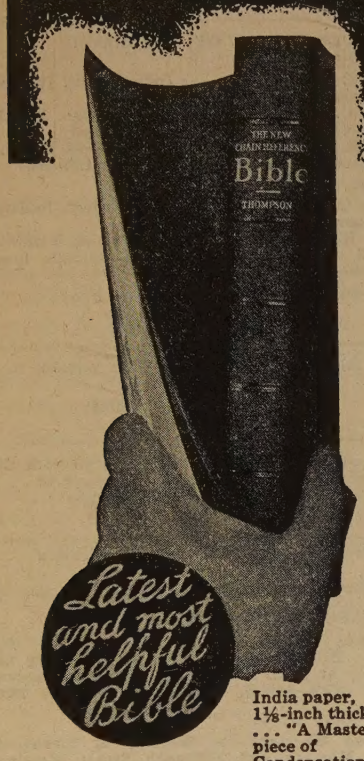

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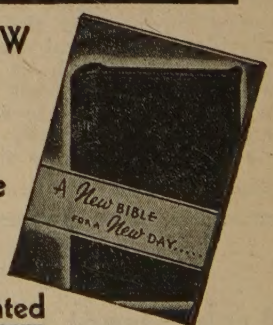

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